

Religious Intelligencer.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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VOL. VIII.

From the Missionary Herald.

MISSION AT BOMBAY.

From the Joint letter of the missionaries, dated Jan. 6. 1823, we make the following extracts, which will be acceptable to our readers.

Method of preaching the Gospel.

We still continue our usual method of addressing the Gospel to the people, by the way side, in the field, at their houses, and in their assemblies, as we meet with them on going out for the purpose daily. Besides this, we avail ourselves of opportunities, which we esteem suitable, of making regular appointments, in various places sometimes weekly, sometimes daily, and sometimes twice a day, according to our ability and the prospect of collecting the people. Our method of conducting these meetings is various, according to the circumstances of the hearers. We sometimes commence and close by singing and prayer. Sometimes we deliver written discourses. At others, we read and explain, and endeavour to apply, the Scriptures: and often, after reading a portion of Scripture, we address the people *extempore*, from some particular text. The number of hearers is various, from ten individuals to two or three hundred. Some persons of every class are occasionally present. Sometimes the stillness and attention almost or quite equal that of an assembly in our native country: and sometimes there is conversation and confusion, opposition, resentment, reviling, and blasphemy. And though we see much to discourage expectation from human means alone, yet we see nothing which leads us to think a general and powerful effusion of the Divine Spirit impossible or improbable. We can see nothing, which proves in the least, that such a blessing will be long delayed. Nor can we exhibit any positive evidence that it will soon be granted. It is not for us to know the times and seasons, which our heavenly Father has put in his power. But the more extensively we declare the Gospel, and the greater the increase of the knowledge of it among those who have heard it most, the stronger are our hopes that it will prove saving. And we think we discern some favourable symptoms; none infallible indeed; but some, which we think we should mention with gratitude to Him, who holds the hearts of all men in his hands.

Various Encouragement.

The Jews in this region, though they are not numerous, naturally excite much of our interest and compassion. Our Jewish school teachers, and some others of that people with whom we are acquainted, have manifested an encouraging attention, and a degree of impression in favour of the truth, which we cannot but hope will soon break through the fear of man and be openly avowed. We have similar but stronger hopes, in regard to our Jewish superintendent of schools. He expresses a speculative conviction of the truth of the Christian religion; and also, at times, manifests a considerable degree of concern for his soul. One of our Jewish school teachers, after reading, in company with him and several other Jews, from our tracts written for them, said so much in favour of the Christian religion, as to subject himself to a fine imposed by his people. There are also some Hindoos, who manifest a rather increased attention; and, to a considerable extent, give evidence of a speculative conviction of the truth. So do, also, a few Mussulmans and more Catholics. Some of the latter have manifested a determination to read the Scriptures, at all events. Others, indeed, some of every class, Hindoos, Catholics, Mussulmans, and Jews, manifest a determined and settled opposition to the Gospel. But few are so much opposed as to prevent their receiving occasional instruction and admonition.

We trust, therefore, that our Christian friends, who know the power and ways of God, will neither faint nor fear; but encourage themselves in Him, and perseveringly seek his blessing, on the work of our hands.

Internal state of the Mission.

As to our own spiritual state, which is no trifling criterion of our hopes, we confess we have much to lament; and feeling this, we have commenced a monthly fast, on the same day as that observed by our brethren in Ceylon. These seasons we have found precious, and we trust they will be found profitable, by contributing to prepare us to witness displays of divine power among the people, and to keep us nearer our precious Saviour. We cherish the hope that, through divine grace alone, we shall still be made to rejoice, according

to the days wherein we have been afflicted, and the years in which we have seen evil. But, however this may be, we will endeavour, in regard to our own mission, to confide in the divine wisdom and goodness; and in regard to others, we will ever rejoice and praise the Lord, for the blessings which rest on them, and for the effusions of the Holy Spirit in our native land, as well as for all the success divinely vouchsafed towards every institution formed to promote the cause of Christ. By all events, distant or near, which favour that cause, we feel ourselves refreshed and blessed; and, believing it to be essential to our holy religion, to possess and exhibit a spirit of universal benevolence, we take the present opportunity of declaring ourselves, unitedly and individually, deeply interested in the prosperity of all societies, that seek the promotion of peace and the complete abolition of war. May they all prove greatly instrumental in establishing that kingdom, which is to extend over the whole earth, and which consists in peace and love.

To the foregoing account, which is given by all the missionaries, it is deemed proper to subjoin the following statements, drawn from a letter of Mr. Nichols to the Corresponding Secretary, dated June 30, 1822.

I have had no serious indisposition, since my return to my station; and though my former strength has never been recovered, yet I have been enabled to attend to the various duties of the mission with much satisfaction. I can say with truth, that no part of my missionary life has been more pleasant, or more encouraging. In obedience to the admonitions of medical friends, I have not passed my time in so sedentary a manner, as I was accustomed to do. I found by sad experience, that I could not sit all day in reading native books, translating, &c. Of course I have been out more among the people, seeking opportunities to communicate to them the blessed Gospel; and, in this respect, I have been much favoured. I have greatly increased my acquaintance with the heathen in this large town, and populous vicinity.

This I conceive to be a matter of great importance. The heathen, in general, are not likely to be much affected by what they hear from a missionary whom they have never seen before, and may never see again; of whose circumstances and feelings they have no knowledge, and whom they suppose to be equally ignorant of theirs. By their habits, manners, prejudices, and language, the heathen are at first separated from us by an almost impassable barrier.

But this barrier must be passed, by a series of kind attentions, and familiar intercourse. Light and knowledge must be let into their minds, through the medium of their own reflections, and in the channel of their own habits. Hence I have found it important to begin conversations with this people on worldly subjects; that is, such as affected them most; to sympathize with them in trouble, and to manifest an interest in all that concerns them. If it is important for a minister, in a Christian land, to remove prejudice and create affection on the part of his charge himself, it is not less so among a heathen people. To gain an extensive acquaintance requires intercourse every day; an intercourse, which must be continued for years. Let a Hindoo, or Mussulman, settle in New-York, or Boston. He might be known there, as we are known here, by the distinction of dress, complexion, &c. in a short time; but how long might he reside there, before he could gain a tolerable acquaintance with a considerable number of persons? I am happy to say, (and I would do it with humility and gratitude,) that I have been enabled to extend my intercourse and acquaintance during the past year, to a large number of people, whom I had not been able to visit before. Many, who were once shy, and cold, and jealous, have been led to free conversations on the gospel, and on their own false religion.

Tannah is a very large and growing town, and, with all the region round about, is wholly given to idolatry. No breath of the Spirit has yet infused life into these dry bones. Yet, I dare not say, that the Spirit of God is not working here. I dare not say, that arrows of conviction have not been fixed in many a heart. Certain I am, that many have heard the Gospel frequently and distinctly proclaimed. Often have I returned home in the evening, after having been for hours in the high ways and hedges, my heart burning with the ardent hope that God was about doing great things here; and often have I returned with a heavy heart, saying, our *hope is lost*. But blessed be God, he does not cease to regard us in mercy, though he has not yet given us *souls for our hire*. We are satisfied with the portion he has given us, though, like Abraham in Canaan, we have no inheritance except by promise.

It will probably be found,—says the Report of the Committee, commenting on the preceding notices,—when Christianity comes to prevail in all western India, (as will surely be the case at some future time, and may be the case before the present generation shall have disappeared,) that the

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instructions of missionaries, given in the various methods which they employ, will have excited many individuals to inquire into the nature of religion, and to seek for a better foundation of their hopes than idolatry and superstition can furnish. The history of the church does not afford any instance of divine truth being clearly proposed to the understandings and consciences of men, through a long series of years, without producing its appropriate effects in the conversion and sanctification of souls. Times of darkness and discouragement have not been unfrequent; and the result of evangelical preaching is not always seen immediately; but sooner or later it will be discovered and acknowledged, that the testimony of God is not declared in vain. On this uniformity of the divine proceedings,—on the command of Christ, the example of the apostles, and the numerous promises of a day of glory to the world, the missionaries and their friends may securely rest, so long as they cheerfully and faithfully discharge their respective duties. A reliance on God, as the only efficient cause of a spiritual renovation, and as bestowing his grace according to the decisions of unerring wisdom, does not imply, however, that Christians should look with the same emotions upon a moral desert, and upon a field which the Lord hath blessed. When tokens of the divine favor are withheld, and nothing but a vast region of spiritual death is spread before the eye, there is peculiar occasion for mourning and humiliation before God;—for a strict examination, whether the message of salvation is delivered in the manner adopted by our Lord and the apostles; and for importunate prayer, that those who act as ambassadors of Christ to a guilty world may be under the special guidance of the Holy Ghost; and that those who hear may have their hearts opened; by the same divine influence, to receive the truth in love. It should not be felt, that the conversion of the heathen is to rest, so far as human instrumentality is concerned, upon missionaries alone. Every friend of Christ should take a share, not only in furnishing the resources by which the work is carried on externally, but in bearing upon his heart the burden of a world sinking under the weight of sin,—a world exposed to perdition, even now experiencing God's displeasure, and yet madly rejecting the salvation of the Gospel, which is so freely and invitingly proposed to all.

We have been politely furnished by our correspondent in Liverpool with the following history of the Church and Missions of the United Brethren. He informs us that it is from the pen of the poet Montgomery, of Sheffield Eng. [N. Y. Ob.]

MISSIONS OF THE UNITED BRETHREN.

The United Brethren, commonly called Moravians, are comparatively little known in this country. Their missions among the heathen, however, have recently attracted much attention, not only as models of what such establishments should be, but as proofs how effectually the rudest barbarians may be civilized by being christianized. Wherever the brethren have preached the gospel among savages, they have introduced the arts of social life; and wherever the gospel has been received,

those savages have become new creatures, not only in heart and in conduct, but in personal appearance and intellect. The commendation due to the Moravians on these accounts has been liberally awarded to the brethren, not only by enlightened travellers, who have occasionally visited their remote settlements, and been struck with wonder on beholding the comfortable habitations, the happy circumstances, the humble demeanour, and fervent piety of the converts from paganism, whether Greenlanders, Esquimaux, North American Indians, Negroes, or Hottentots,* but by the government of the colonies where the missionaries have been stationed, who have borne the most favourable testimony to the benign influence of their labours upon the state of society in the neighbourhood of their congregations, and have extended to them the most indulgent protection.

The ancestors of the Moravian brethren had been a church of martyrs for many ages before the reformation. Originally descended from the Slavonian branch of the Greek church, they never implicitly submitted to the authority of the Pope, though their princes, from the year 967, adhered to the Roman Communion; but they resolutely retained the Bible in their hands, and performed their church service according to the ritual of their fathers, and in their mother tongue. For these heresies, as they were deemed, they were persecuted without mercy, and almost without intermission; many were punished with death, more with the spoiling of their goods, and multitudes with imprisonment and exile. In their sufferings were literally exemplified the declarations of the apostles concerning the ancient worthies, "they had trials of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment; they were stoned, were tempted, were slain by the sword; being destitute, afflicted, tormented, (of whom the world was not worthy,) they wandered in deserts, and in mountains, and in dens and caves

*The following quotations from the well-known work of Mr. Wilberforce on Christianity, will be found to exhibit a masterly sketch of the character of the United Brethren, in the prosecution of their labours among the heathen.

He describes them as "A body of Christians, who have, perhaps, excelled all mankind in solid and unequivocal proofs of the love of Christ, and of the most ardent, and active, and patient zeal in his service. It is a zeal tempered with prudence, softened with meekness, soberly aiming at great ends, by the gradual operation of well adapted means, supported by a courage which no danger can intimidate, and a quiet constancy which no hardships can exhaust."

of the earth." Among these confessors and martyrs, in the 14th century, appeared John Huss who was condemned to the flames as a heretic. During the war that ensued after his death, the Church of the United Brethren, under its present name, was formed by those who chose rather to suffer as witnesses of the truth, than to defend the truth by weapons of worldly warfare. A bloody decree was issued against them, at the Diet in 1468 and commanded to be read from all the pulpits in the land. The prisons in Bohemia were crowded with members of their church, and their first bishop, Michael, remained in close confinement until the death of the king Podiebrad. Many perished in deep dungeons with hunger; others were inhumanly tortured. The remainder fled to the thickest forests, where, fearing to be betrayed in the day time, they kindled their fires only at night, round which they spent their hours in reading the Scriptures, and in prayer. When they afterwards obtained some respite from persecution, they were the first people who employed the newly invented art of printing for the publication of the bible in a living tongue, and *three editions of the Bohemian Scriptures were issued by them before the Reformation.*

When Luther, Melancthon, Bucer, and Calvin at length arose to testify more successfully than they had been able to do, against the error and usurpation of the Church of Rome, to each of these illustrious men the Brethren submitted their doctrinal tenets, their Church discipline, and the records of their affairs; and from each in return they received assurances of cordial approbation, and the kindest encouragement.

But as the Reformation did not penetrate into the recesses of Bohemia and Moravia, they had to suffer renewed and aggravated persecution; till towards the close of the 7th century, they were so broken up, hunted down, and scattered abroad, that they ceased to be known publicly as an existing Church. Their devotions, at the peril of life and liberty, were performed by stealth, in private dwellings, in deep forests, and lonely caverns, a few only dared to assemble in one place, and at one time. Previous to this dispersion, their bishop, John Amos Comenius, one of the most distinguished scholars of that age, published a history of the Brethren, with a dedication, (which he called his last will and testament,) to the Church of England, bequeathing to it the memorials of his people, in the following affecting terms:—"If, by the grace of God, there hath

been found in us (as wise and godly men have sometimes thought) any thing true, any thing honest, any thing just, any thing pure, any thing lovely, and of good report; if any virtue and any praise, care must be taken that it may not die with us when we die; and, at least, that the very foundation of our church be not buried under its present ruins, so that generations to come may not know where to look for them. And indeed this care is taken, and provision is made on this behalf by this our trust committed to your hands."

Sixty years afterwards, the Church of the Brethren was raised, as it were, from the dead, by a persecution intended to crush its last remnant in Moravia. Some families flying from thence, found refuge on the estates of Count Zinzendorf, in Lusatia, where they built a humble village, (Herrnhut,) which is now the principal settlement of the Brethren. As their countrymen, together with some pious people from other quarters joined them, their congregations gradually multiplied through Germany, and a few were established in Denmark, Sweden, Russia, Holland and North America. The Brethren first appeared in England about the middle of the last century, where, (though the most malignant calumnies were circulated against them,) in the simplicity of conscious innocence, they laid their case before parliament. Their doctrines, discipline, character, and history, were scrupulously examined in Committees of both Houses, and two bills, exempting them from taking oaths and bearing arms, were carried with the unanimous consent of the Bishops; indeed, all opposition was abandoned after the final investigation of their claims, and they were fully acknowledged by the British legislature to be "an ancient Protestant and Episcopal Church, which had been countenanced and relieved by the kings of England, his Majesty's Predecessors." The Brethren have now several congregations in England, Scotland, and Ireland, but their numbers are every where small, and their means of supporting the work of enlightening the Heathen very slender. If it could be ascertained how much they had done, and with how little means, the world might be held in wonder and admiration; while they would say, "This is the Lord's doing, and it is marvellous in our eyes."

When the Moravian refugees on Count Zinzendorf's estates scarcely amounted to six hundred persons—when they had only just found rest from suffering themselves, and were beginning to build a Church and

habitations, where there had previously been a desert, the Missionary spirit was sent down upon them with such constraining influence, that in the short period of eight or nine years, they had sent Missionaries to Greenland, to the Indians in North and South America, to many of the West India Islands, to Lapland, to Algiers, to Guinea, to the Cape of Good Hope, to Ceylon, and subsequently to Tartary; to the Nicobar Islands, to Persia, and to Egypt.

THE COPTIC CHURCH.

We have collected from several writers the following sketch of the Coptic Christians in Egypt, which may be interesting to those who have read the journal of Messrs. Fisk and King in Upper Egypt. The name of *Copts* is used to comprehend all the Christians of Egypt who are Monophysites, i. e. those who maintain that there is but one nature in Christ. This doctrine was first propagated in the year 448, by Eutyches, who held that the Divine nature in Christ so swallowed up the human, that the latter could not be distinguished; that he had nothing of humanity but the appearance. This doctrine was embraced by great numbers in Egypt, especially by the descendants of the ancient Egyptians, who were in subjection to the Greeks. This occasioned a breach between the Coptic and Greek churches, which continues to this day. In the year 477, the Monophysites assassinated the Greek patriarch of Alexandria, and chose one for themselves; and from that time, there have been two patriarchs, one of the Greeks, called orthodox, and one of the Copts, styled schismatics. In the sixth century, Jacobus Zanzales propagated the doctrine of one nature in many countries of the East, and from him, the Copts called themselves Jacobites. The Greeks, who held all the principal civil and military dignities in Egypt, oppressed and persecuted the Jacobites, and between these two parties there was continual hostility and the most bitter hatred. When the Saracens, or followers of Mahomet, under Amru, invaded Egypt in 639, the Copts, in order to be revenged on the Greeks, joined the invaders, and assisted them to expel the Greeks from the country. The magnificent city of Alexandria was taken by Amru in 641, and the Mahometans have ever since subjected the Christians of Egypt to every kind of exaction and oppression; and instead of the numerous and flourishing Christian societies that existed in that country in the

early ages of the church, the whole population of native Christians does not now exceed 100,000, including with the Copts those of the Greek, Latin and Armenian denominations. The Copts reside chiefly in Upper Egypt; they commonly speak the Arabic language, though they have the Scriptures and a liturgy in the Coptic. They have a patriarch whose jurisdiction extends over Egypt, Nubia and Abyssinia. He is called the patriarch of Alexandria, but resides at Cairo. Next to him in dignity is the patriarch of Jerusalem, who resides at Cairo, and visits Jerusalem only once a year. Below him are archpriests and deacons, who are generally very poor and ignorant. The patriarch makes a short discourse to the priests once a year, and the latter read homilies from the pulpit on great festivals, but seldom preach. They have seven sacraments, viz. Baptism, Eucharist, Confession, Ordination, Faith, Fasting and prayer. In their worship which Mr. Jowett witnessed at Alexandria, the priest read the service in the Coptic which the people did not understand; but portions of the gospels were afterwards read in Arabic, to which the people were very attentive. The women set apart from the men, as in the Greek church. In the Greek churches there are seldom any seats, but crutches are placed in one corner for the aged worshippers to rest upon. Mr. Jowett witnessed the same practice in the Coptic church. The Copts baptize the whole body of the infant, using lukewarm water and holy oil. The N. E. Encyclopedia says, "circumcision is universally adopted in the Coptic church, and is administered to both sexes."

The Arabs constitute the greatest part of the population of Egypt and Syria, and the Arabic language is the vernacular tongue in both countries. Egypt once contained a population of 7,000,000, but 2300 years of bondage have reduced the inhabitants to about 2,500,000. Nine tenths of the country is a sandy desert, and only the Delta, in Lower Egypt, and the valley of the Nile, in the higher parts, are of any value.

Mr. King, in a letter written at Cairo, before his departure for Jerusalem, thus describes the present condition of Egypt:

"The prophecy of Ezekiel, with regard to this people, is literally fulfilled. 'It shall be the basest among the nations.' I feel as though misery lives here incarnate. The Turks walk about in pride, while the people groan under the deepest oppression. The country is fertile and beautiful, and might be one of the happiest places in

the world ; but the people live in poverty, and are clothed in rags. They are ignorant and degraded and vicious. I thought I had seen something of vice in America, and in France, but those countries, I had almost said, are pure compared with this. Every sin enumerated by St. Paul, in the first of his Epistle to the Romans, is literally committed here, without a blush and without any apparent remorse. O, how important to bring among them the pure principles of the Gospel."—*Hampshire Gazette*.

From the Pittsburgh Recorder.

RELIGIOUS INTERCOURSE WITH THE YOUNG.

A TRUE NARRATIVE.

About a year ago, I was on business, travelling about 100 miles from the place of my residence. I preached at the town of M——, on the Monday after a communion in that place, and had an appointment for preaching in the evening about ten miles distant. I was informed by the minister of the place that I would be accompanied by a woman, who lived on my way ; that she had lately joined the church, and, in conversing with the session, had mentioned me as the instrument of her first awakening. On our way, she related to me the circumstances with much feeling. I had been at her father's house about 23 years before. She was then a little girl. I conversed with her about the concerns of her soul, and the day following I visited the school where she was, talked and prayed with the children ; said she was much affected at these times, and the impression never entirely left her mind, till she obtained a hope of her interest in Christ. I dined at her house, (her husband not being at home,) and she went with me to the place of meeting in the evening. My spirit was refreshed with her conversation. After sermon, I told the people that if they would detain, I would speak a short time to the children present. They soon collected round me. I informed them of the danger of living in sin, the necessity of a change of nature, &c. enjoined upon them obedience to their parents, a careful observance of the Sabbath, and a punctual attendance on the ordinances of religion, particularly prayer. A number of them were much affected, as also some of the people present ; and especially the woman mentioned above was bathed in tears. I asked these little children if they wished religious people to pray for them ?—They answered in the affirmative. I told them, some of us might soon

die ; perhaps we should pray before we parted, and asked them if they wished for that ? to which they again replied, that they did—these little lambs were there commended to God in prayer, and we parted likely to meet no more in this world.

This, with me, has become a favourite method of dealing with children. I have practised much in this way for some years past, especially when preaching in places destitute of the stated public ordinances of religion ; and I seldom or never made the attempt without seeing some apparent good effects, not only on the children, but their parents and others present. I am well persuaded there should be more attention paid to this class of our hearers than has been generally bestowed on them. They are not likely to be much profited by our common discourses delivered to adult persons ; but a few plain truths spoken pointedly to themselves, collected together, will be attended to, and probably long remembered : and who knows but the Hearer of prayer, when his people are collected together, and with one heart unite in prayer for those lambs of the flock, may confer upon them the blessings of his grace, and gather them into his kingdom ?

But I intended to relate some other occurrences that took place on my tour.—On the next morning I set out on my journey, and about the middle of the day called at a house to inquire the road. A man came to the door, who knew me, though an entire stranger to me ; said I must go with him ; he lived half a mile from that place : that he would feed my horse, and his wife would get me my dinner and be rejoiced to see me. I complied with his kind invitation ; when I entered the house, the woman appeared much moved. I asked her what she knew of me ? She said I had called at her father's house above 23 years ago, when she was a little girl, and had conversed with her—that my observations made an impression on her mind, which she never lost ; that she had sometimes seen me since, and often wished to converse with me, but had not an opportunity. I inquired what was now the state of her mind, in regard to religion ; and she replied, that for some years past she had had a comfortable hope of an interest in Christ ; had become a member of the church about 6 years ago, and still thought that my conversation with her when a child was of special benefit to her soul. I well recollected my calling at her father's house and talking with her, though I had never heard of her from that time. I was

the better prepared to hear the account she gave, after what had passed the day before; but was still more surprised at what occurred on the day following.—When travelling, about the same hour of the day, I met a woman on the road. After passing me, she inquired my name. When I informed her, she appeared affected. I asked how she knew me in that strange country? She replied, that I had preached one night at her father's house, about 23 years ago, when she was a little girl; that I had much conversation with her and another little girl at that time,—when she told her father's name, I recollected the time well. And the woman informed me, that the other little girl (who appeared to me to be a very interesting child) continued very much exercised in her mind from that time, joined the church very young, and has entered into her eternal rest. The woman whom I met also told me that she herself had a great change on her mind from that time; that previously she was afraid of ministers, but always loved them afterwards; was anxious about her salvation from that time forward; had obtained a hope of an interest in the Saviour, and joined the church eight years ago. She turned her horse, and went back with me to the house, (the distance of two miles,) observing that she could perform her errand on another day.

Those who have travelled in a strange land, may form some idea of the feelings of my mind after meeting with these interesting females, hearing their accounts of what God had done for their souls, and receiving the favours which they conferred on me. I could not help thinking of Paul, when he met with his Christian brethren: he *thanked God and took courage*.—What a glorious place must heaven be, when all the redeemed shall meet together and severally tell the interesting story of the way the Lord has brought them thither, and the means and instruments he has used for their conversion, sanctification and comfort.

When I conversed with those three little girls, they lived more than 100 miles from each other. Finding them unexpectedly in another country, and hearing their statements, suggested to my mind some reflections which I trust have been useful to me, and perhaps may be to others.

How many opportunities of being useful to youth or children, have passed since that time, that I have wholly neglected!! and many of those children and youth I shall never see again till I meet them at the bar

of God!! This cutting reflection often recurred to my mind. Knowing that these seasons or opportunities for usefulness cannot be recalled, I have resolved, and, by the grace of God, have been enabled in some degree to live up to the resolution, that when I am hospitably received into a house, and treated as a minister of *Christ*, I will not leave that family without dropping some word of instruction, advice, or exhortation, especially to children. This I consider as a matter of great importance: and it is with deep regret, that I reflect on my former neglect of this duty; and I cannot but fear that some of my brethren are living in the same neglect. The office of a gospel minister gives a man, who wishes to do good, a great advantage; and if he be faithful, he may spread a savour of religion wherever he goes.

Perhaps this little narrative may fall into the hands of some, who have lately entered into the work of the Gospel ministry. Permit me, who has passed his youthful days, affectionately to call your attention to the situation of children. A minister may appear to good advantage in the pulpit; he may preach well: but if, in his intercourse among his people, or where he may travel, he manifests no special concern for the salvation of children and youth, he degrades his office; he discourages and sinks the spirits of the pious; and those, who are destitute of grace, become more hardened and careless. This is an awfully solemn case; and the minister, who gives himself up to the world, converses only on the different opinions on politics, and the concerns of this life generally, *is a dead weight on the church of God*; and, instead of promoting the cause of piety, he proves a great hindrance to the progress of religion, so far as his influence extends.

From the Appendix to the Fifth Annual Report of the Swansea and Neath Auxiliary Peace Society.

REMARKS ON DUELLING.

BY A FRENCH GENTLEMAN OF DISTINCTION.

War between nations is horrible without doubt, and every man ought to desire to see at length a universal and lasting peace succeed to the long wars which have desolated humanity. But the duel has something in it, if possible, still more atrocious. There we often calculate in cold blood on the death of our adversary. And wherefore?

for a word—an emotion of self-love! May every duellist,—all those who outrage humanity by giving their sanction to single combats,—feel all the horrors of despair which I have myself experienced, and which have completely cured me of this terrible passion, the disgrace of human nature. Educated as a military student, I had acquired great address in arms, and I passed, as they say in the world (*"pour une tres forte lame"*) for a very good fencer. Born with a violence of character, brought up in false principles of honour, and proud of my skill, I sought quarrels rather than avoided them; and when I took my sword in my hand, which often happened, I regarded my adversary with a look of ferocity, saying to myself, in two minutes he will be prostrate at my feet. I have here made the painful confession, and at this moment I am seized with horror at myself! But conqueror or conquered, I never quitted these frightful combats without challenging a new one. One day in consequence of a dispute, the foundation of which was so unimportant that I cannot now recall it, I received a sword-cut, (it was the only time in my life;) I lost much blood! they carried me away; so far from being occupied with my situation, I thought only of vengeance, and I said to my friend, "Above all things, keep watch over my adversary, that he may not quit the town before my wound is healed. I will renew the combat." In short, a month after, and while still weak, I could no longer retain my impatience; I caused my adversary to be summoned; we met again in the same place; scarcely had our swords crossed each other, when mine pierced him, and he fell at my feet. I saw his blood flowing from the wound with savage joy. He did not die; and had not my friends solicited me to forget all, I should have demanded another combat.

God in his mercy looked on me with compassion; and I was cured of my fatal passion by a duel, the remembrance of which still makes my hair stand on end!

I have a friend, the friend of my childhood. We never quitted each other; our tastes were the same; his character was only more mild than mine; he was brave, but without violence; he made war, because he believed that his duty obliged him to do so; but he sighed over all its horrors. He did not like duels, but that accursed point of honour, by which men are so blinded, prevented him from refusing to draw his sword.

We lived together: we had but one purse; of the same height; never did two

brothers love each other more warmly than we did; we would each of us have rejoiced to shed our blood for the other. One day, a fatal day,—but that it withdrew me from my guilty passion,—we were walking with seven or eight of our companions. We were jocular, and we said a thousand trifling things. At last, I know not how it was, but we employed such expressions as attracted the notice, and excited the astonishment of our comrades. This was enough; I put my hand on the hilt of my sword; he did the same. We threw off our coats; but already repentance was in my heart. I saw myself guilty of fratricide; I perceived that he experienced the same sentiments by the feebleness of his attack. I contented myself with parrying it, and some times presented to him the point of my sword; my eyes became dim; I felt the tears that pride restrained; but for this guilty pride, I had broken my sword, and should have thrown myself into his arms. But God had ordained that my chastisement should be more terrible; my bewildered sight rendered me unable to judge of distances; I thought that I only presented to him the point of my sword! I touched him in the middle of the body; at that instant he bore upon me; my sword passed through him, and he fell uttering a groan!

I believed him dead. The most frightful despair seized me. I drew out my sword, red with his blood, and would have passed it through my own body. My friends threw themselves on me, and disarmed me. My unhappy friend was placed in a carriage. I wished to be with him. They opposed me, and menaced me. I overcame them; in short, I entered the carriage; I took him in my arms; I was still in the costume of combat; I was covered with his blood; I called him: he could not speak; he pressed my hand, and his eyes expressed only the tender sentiments of affection! Arrived in his chamber, the surgeon, who had been sent for, endeavoured to examine the wound; it was so deep that he could not then pronounce on it. They wished me to retire; I refused; I remained near him, regarding him with the fixed gaze of the most frightful despair! I suffered no person to approach him but myself. The next evening they prevailed on me to retire to my chamber, during a few hours of the night, to procure some repose; but what repose! If my eyes closed for a moment, I imagined I saw his bloody spectre showing me the wound he had received from my cruel hand, and saying to me, "Dear friend, it is by thee

that I die." A cold sweat covered my face ; my hair stood on end ; I uttered lamentable cries ; I sprung out of my bed ; I ran into his chamber, and I was not satisfied until I had seen that he breathed. He continued in danger six weeks, and during these, I remained overwhelmed with the anguish of despair. At last he was cured ; but the strong impression I had received changed my whole being, and I never heard a duel spoken of without trembling with horror ! I have sought to repair my faults by conciliating all the quarrels of which I am a witness, or which come to my knowledge. I have had the happiness to succeed, and this is a great source of consolation to me.

May my example admonish those men, who madly believe that they are dishonoured, if they do not revenge with blood the slightest offence, often involuntary.

Christians, if you desire always to be worthy of this title, imitate our Lord Jesus Christ. You cease to be christians, when you cease to practise his precepts !

From the Christian Mirror.

FAMILY PRAYER.

The Report of a Committee to the Cumberland Conference.

The committee appointed to report "On the neglect of family prayer by professors of religion," feel a concern in which they doubt not their brethren participate, that there should be any necessity for calling their attention to this subject. They regret to learn that the visits, authorized by this conference, to the several churches in their connexion, have brought to light more instances of this neglect, than they had ever imagined to exist. They would not be understood to intimate, that the professors, who neglect prayer, bear any considerable proportion to those who practise it ; but it was matter of surprise to part of them, that a single instance of the kind should be found. They supposed they might safely take it for granted, as a thing of course, that a man who was a member of the church, was a man who maintained prayer in his family. But acknowledged facts have exposed their pleasing error ; and shown that the object of their appointment is one which calls for immediate attention. The subject having been submitted by the Conference to the committee in a general and indefinite form, they know not precisely what was expected of them ; but presume they shall have accomplished the immediate object of their appointment, if they state the obli-

gations of professors of religion to maintain family prayer, and add a few words of expostulation with those who neglect it.

If it can, in any way, be made to appear that God requires heads of families to pray with their households, it is presumed no valid excuse can be offered for dispensing with the duty, except physical inability or some absolute natural impediment.

Some, it is true, who never lead the devotions of their families, admit the duty to be obligatory. On what foundation they build their hope of having passed from death unto life, it is difficult to conceive. Probably it rests on some secret resolution to enter on the performance at some future convenient time ; and, like most men's resolutions to repent, remains unaccomplished at the hour of death.

Others profess to doubt its obligation, and to think they have justified themselves in the neglect of it, by alleging that the duty is not expressly commanded in the scriptures. Now the question is not, or should not be, whether God has called the father by name, and said to him in so many words, 'Pray in your family, morning and evening ;' but has he said any thing which implies it ? or in any way manifested that such is his good pleasure ? In proof that he has we allege,

1. *Sundry passages of Scripture* : and among these, that form of prayer which Christ taught his disciples, and after the manner of which we are required to pray. The leading petitions, the great topics of prayer here suggested, are admitted to be equally suitable for a solitary individual, and the great congregation. But that it was specially designed for a family prayer, appears from its very structure and phraseology. It supposes *several individuals* united in offering it. *Our Father, &c.* It is to be offered *every day*, as certainly as we need daily supplies of food, and other blessings from God. Give us, *this day* our daily bread. It was not, therefore, principally designed for public use ; as the church cannot, and are not required to be, assembled for public worship, *every day*. It is a form given, in the first instance, for the use of Christ's family of disciples ; but equally adapted to the wants of every household, and obviously designed for their use. It is therefore, virtually, a command to every household, daily to unite in prayer.

In Eph. vi. 18, is this precept : *Praying with all prayer*. That is, according to a lucid expositor, 'at every season, with all prayer, prayer of every kind, or offered up to God in every form. Now none can de-

ny, that *family* prayer is one *kind*, or *form* of prayer, and that the morning and evening are proper seasons for offering it. Families are ordinarily together twice a day, and every day furnishes at least two occasions to all the members for communion in prayer. This precept, therefore, which enjoins it upon us to pray on every proper occasion, with prayer suited to that occasion, requires all the members of a family unitedly to spread their common wants before their Maker and to ask for blessings, in which they have a common interest.

The same duty is recognized in 1 Peter, iii. 7. The apostle assigns as a reason, why those at the head of a family should be circumspect in their walk, faithfully perform all the duties of the conjugal relation, and be in every respect obedient to the gospel, *that their prayers might not be hindered*. If prayer were not a primary duty, there would be no propriety in the apostle's language; and his manner of speaking shows plainly, that it was a well known, acknowledged, and generally practised duty. To hinder prayer, appears to have been dreaded as the greatest evil which could befall them; and well it might. For with the neglect of prayer depart, in great measure, the sense of moral obligation, of dependance upon God, of accountableness to him, a tender and enlightened conscience, and indeed all the satisfactory evidences of piety. And that it was *family prayer* that the apostle had more particularly in his eye, is evident from his phraseology, as well as from the nature of the case. Though the tendency of sin is to hinder or prevent all prayer; yet it is most natural and obvious to understand him, not of solitary, but of united, social, family prayer; for he is treating of social conjugal duties. Here then we have what is equivalent to a command for prayer, as binding as an explicit precept could make it; and the guilt of neglecting it may be inferred from the guilt of those omissions and positive sins which lead to its neglect. Before any rest in the conclusion, that family prayer is not enjoined in the word of God, they are intreated to ponder seriously these passages, and others of a similar nature. If they cannot see in them the force of command it must be because the god of this world has blinded their eyes. A dutiful child would want no plainer intimation of his heavenly Father's will.

2. *The example of Jesus Christ*. This is a *law* to his followers, so far as his and their circumstances agree; in all things

common to him and them; or in which he was intended for their imitation. Now it is well known, that he was pre-eminently a person of prayer. "In the days of his flesh he offered up prayers and supplications with strong crying and tears." He not only spent much time in secret devotion, consuming whole nights in private prayer to God, but we read of his praying *with* his disciples; and the fact is mentioned in such a manner, as to leave no doubt that this was his constant practice. He did not indeed sustain literally all the relations of domestic life; yet there is no relation which may not derive direct instruction from his example. His disciples were his immediate family, and he prayed with them. One such prayer, offered just before his separation from them, is preserved; and it breathes all the tenderness and ardour of parental affection. It is the most melting, appropriate and fervent, ever expressed in human language. The church universal is his real family, of whom he is the Head and Husband: and he goes in and out before them in a manner corresponding with these relations; and ever maketh intercession with God for them.

3. *The example of Saints*. This, so far as it is spoken of with approbation in the word of God, has also the force of a law, binding christians at the present time; for we are unequivocally commanded to "follow them, who through faith and patience inherit the promises." If we can determine what their practice was in relation to this duty, we know what is the will of God respecting us. That Noah and Abraham worshipped God in their families, it were absurd to doubt. Job's practice of family worship is mentioned with great distinctness. He rose up early in the morning, and offered burnt offerings according to the number of all his children; and it is said, *Thus did Job continually*, it was his constant practice. The resolution of Joshua is often referred to, for the adoption of christians. He expresses his resolution not to swerve from the practice: "As for me and my house, we will serve the Lord." That a part of this service was family worship, is absolutely certain; for without this, it would have been criminally and shamefully defective; and it is recorded of him and of Caleb, that they followed the Lord *fully*. David is pronounced to be a man after God's own heart; and that this was his practice, we have abundant and various testimony. We have on record some of his family prayers, and morning and evening hymns. We have his declaration,

"I will behave myself wisely in a perfect way; I will walk before my house with a perfect heart." "Evening and morning, and at noon will I pray." We hear him saying, as the result of his own experience, "It is a good thing to give thanks unto the Lord **** to show forth thy loving kindness in the morning, and thy faithfulness every night." Further, we have a record of him to this effect by the sacred historian of his reign. In 2 Sam. vi. there is an account of his bringing the ark of God to Mount Zion. Nothing can exceed the religious joy and gladness with which the transaction was attended. Nothing can exceed the liberality with which David sacrificed that day unto the Lord, when the ark first began to move. And when it was at length located in the midst of the tabernacle which David had pitched for it, then again he offered burnt offerings and peace offerings before the Lord of hosts. And how did he close this day of sacred solemnities? From the public worship and acknowledgment of God, he retires to his family for domestic worship: for thus reads the sacred page: *Then David returned to bless his household.* What is meant by this, but *family prayer*? He surely could not bless them in his own name, and on his own authority. Nothing less can be meant, than that he commended them to God in prayer, and besought the Lord to bless them. How does a minister bless his congregation, but by invoking, in their hearing, the blessing of God upon them? David then most certainly maintained family prayer; and it cannot be doubted that this was the practice of all the Old and New Testament saints, who were heads of families.

NEW-HAVEN, JANUARY 10.

COLONIZATION SOCIETY.

A ship has sailed within a few days from Virginia, for Montserado in Africa. On board were 114 free coloured people. The ship is to proceed to South America with a cargo of flour, and on this account the transportation of the colonists inclusive of provisions, is effected at the rate of twenty dollars each.

The *Family Visitor*, states that the ship "carries out two hogsheds of tobacco for the Rev. Lot Cary, formerly of this city. One is a present to him from the tobacco merchants of Richmond and Manchester, and the other from the tobacco inspectors at Shockoe ware house. A valuable box of clothing, and some books, magazines and religious papers accompany these presents. It is gratifying to see them giving their testimony,

in this appropriate manner, to his fidelity and good character, while in their employment, and at the same time manifesting their approbation of the colonization scheme and a disposition to assist in carrying into effect."

It is probable that the prosperity of this Colony will in a great measure depend upon the degree of assistance which will be rendered it by the United States' Government. We are therefore gratified to observe that the Secretary of the Navy proposes that the commander of the Naval station in the West Indies shall occasionally send a vessel to the African Coast to visit the Colony, render assistance if needed against attacks, leave supplies of provisions, and look out for slave ships. In these several ways the visit of an armed vessel may be of the greatest service.

It appears that eleven Africans were during the last year, brought into the port of Baltimore. They were brought by a captain as mariners. They were ignorant of our language. The officers of Government instituted the necessary inquiries, took them under their protection, and by means of an interpreter ascertained that they belonged to tribes in the vicinity of the African Colony, and it appeared that some of them were chiefs. They accepted the offer of being returned to their own country whither they were sent in October last.

The Treasurer of the A. B. C. F. M. acknowledges the receipt of \$3,361.42 from Nov. 13th to Dec. 12th inclusive, besides \$1000 as part of the legacy of the late Dr. Solomon Everest. This last mentioned sum is vested in a fund to be denominated the EVEREST FUND, and the annual interest will be applied for the benefit of the *Foreign Mission School*. An additional sum of \$100 being part of the legacy left by the same gentleman is also acknowledged. The whole amount received from the legacy of Dr. E. up to this date is \$5,525.

We republished a few weeks since from [the] *Missionary Herald*, a letter which accompanied a donation of one thousand dollars to the American Board. We observe that some southern papers have given credit to this paper instead of the *Herald*, for the letter in question.

STORIES EXPLANATORY OF THE CHURCH CATECHISM.

We have lately perused a duodecimo volume containing conversations respecting the "Church Catechism," in which the various points of duty therein considered are illustrated by narratives. This work is from the pen of Mrs. Sherwood, who is well known as the writer of "Little Hen-

ry and his Bearer." This new work of Mrs. S. is pleasing in manner, correct in sentiment, and well calculated to lead the youthful mind to a correct knowledge of the most prominent precepts in Scripture. We should think that a selection from this work, containing the part which has reference to the Commandments, with perhaps some other portions of the volume would be well fitted for general circulation. In its present form however, the publication may be made a useful auxiliary to all parents, and is well worth the expense necessary to place it in the hands of their children.

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From the Missionary Herald.

LETTERS FROM PALESTINE.

We have already mentioned the arrival of Messrs. Fisk and King at Jerusalem, near the last of April. They continued in that city and its vicinity till the 27th of June, when they left the city for a temporary residence on Mount Lebanon. Mr. Wolff remained at Jerusalem. At Saide [Zidon] they had the happiness of meeting with the Rev. Mr. Lewis, a missionary from the London Jews' Society. He came out with the Rev. Lewis Way, whose kindness our missionaries gratefully acknowledge. On the 10th of July, they arrived at Beirut, at the foot of Mount-Lebanon. Mr. Fisk resided at the latest dates, (Aug. 21,) at Antoura, on Mount Lebanon, in a house, which was formerly a college for Jesuits, but was hired by Mr. Way for a *Mission House*, and devoted to the use of such missionaries as might come to Palestine. Mr. King was in a family at Der el Kamer.

The following are brief notices from two letters of Mr. King, one to S. V. S. Wilder, Esq., the other to Mrs. W., who, it will be remembered, were generous patrons of Mr. King, while he was at Paris. The letter to Mr. W. is dated, *Mount Calvary, May 7, 1823.*

How shall I express to you the emotions I now feel within my bosom! The hour is come, about which we so often conversed in the garden of Nauterre, and in the little consecrated room at Paris. My feet now stand on that awful hill, where our dear Lord and Saviour poured out his soul unto death, and finished the work of man's redemption! Here the arms of everlasting love were extended on the cross, and here the meek and tender heart of the Son of God was pierced with a spear! Here flowed that precious blood in which our polluted souls must be cleansed, or be lost forever!

I suffered much in the wilderness from scorching winds, which were sometimes indeed dreadful to bear, and also from want of pure water. All this, however, I, as it were, forgot, the moment my feet entered within the limits of Canaan. Thus will the soul redeemed from sin, forget all the trials of its earthly pilgrimage, as soon as it enters the heavenly Canaan.

I arrived here with my dear brethren, Messrs. Fisk and Wolff, just one week before the passover, which we celebrated together on the anniversary of that sorrowful night, when our Lord was betrayed into the hands of sinners, and when he agonized in the garden of Gethsemane.

We partook of the sacrament, in a little upper room, on Mount Calvary, where I lodge. Some of the bread and wine, which you presented me on parting at Paris, and which I had preserved till my arrival here, we used as the emblems of that body which was broken, and that blood which was shed, for the remission of sins.

Last Monday we kept our first Monthly Concert of Prayer, on the Mount of Olives, after which we went down to Bethany.

From the letter to Mrs. W. we can make but one extract.

Of all the places I have visited, Gethsemane and the Mount of Olives, Bethlehem and the field of the Shepherds, Zion and the waters of Siloah delight me most. I would, also, add Bethany, the town of Martha, Mary, and Lazarus, whom Jesus loved, and whom he used to visit.

The sun shines brightly on the Mount of Olives, which lies before me, and the swallows are flitting along by my windows; but alas! the beautiful place where they used to build their nests is now destroyed—"Even thine altars, O Lord of hosts, my King and my God."

REVIVAL OF RELIGION.

Account of a Revival of Religion, contained in a letter addressed to the Editor of the Christian Herald, from the Pastor of the church at Augusta, N. Y.

I embrace the present opportunity to give you some account of the glorious work of God among the people of Augusta. This work commenced about the middle of last June. For some time previous to this there had been in the church a lamentable want of "the unity of the spirit." The "gold had become dim," and "the most fine gold changed." Notwithstanding this general declension, however, there were some Christians who mourned over "the waste places of Zion," and wept in secret for the pride and folly of those who were perishing in their sins. In the course of the spring, church conferences were appointed once a fortnight where each member present, both male and female, gave a brief statement of their feelings. These meetings were, at first attended in the several districts in the town. Here, indeed, it was, that, by some, there was heard "the

sound of a going in the tops of the mulberry trees ;” and christians began to prepare themselves for “ the help of the Lord against the mighty.”

The eighteenth of June was appointed by the church for a day of public humiliation, fasting, and prayer. It was surprising to see the vast multitude which flocked to the sanctuary. The wretched cold state in which the church had been for a number of years, and the perishing condition of sinners, who were starving upon the imperfections of christians, were brought to view, and awakened the attention of the “ careless in Zion.” This day will forever be had in thankful remembrance. Some signs of spiritual life appeared in the church. Many a fervent prayer was offered up, and many a tear was caught in the “ Lord’s bottle.” Indeed from this day, the tone of the place was changed. “ According to this time it shall be said of Jacob and of Israel, what hath God wrought ?”

The next week a meeting of inquiry was appointed, six attended, deeply concerned to know what they should do to be saved. The number that attended these meetings increased in about six weeks to between fifty and sixty. Other meetings were multiplied, and almost every day new cases of conviction and conversion were detailed. Some of the most wealthy and influential men in the town were among the first who were heard to say, “ Come all ye that fear God, and I will tell you what he hath done for my soul.” About *one hundred and fifty* have been introduced into the glorious liberty of the sons of God. The aged, middle aged, and youth, are among the number. There has been a number of very remarkable conversions. It was, at first, thought proper to give a short history of some of them ; but it is, at present deemed inexpedient. There has been indeed from the commencement until now, different operations but the same Spirit. In some instances there were excitements, probably occasioned by particular addresses, and which proved but transient ; but in general, the work has proceeded like the building of Solomon’s Temple. *The work still continues*, and we hope that another hundred and fifty will soon be added, and so on, till there shall “ not be room enough to receive the blessing.”

“ Blessed be the Lord God of Israel, from everlasting to everlasting. Amen, and amen.” Yours respectfully,

BENJAMIN I. LANE.

Augusta, Oneida Co. N. Y. Dec. 3, 1823.

SUMMARY.

We have received the first number of a new religious paper printed in Boston, and entitled the Boston Telegraph.

The Address delivered at the Collegiate Institution in Amherst, (Mass.) by the Rev. Dr. Humphrey, at the time of his induction to the Presidency of that Institution, has been published.

The number of deaths in the city of Boston the last year, was 1203. The population at the census in 1820 was 43,298.

The number of deaths in the city and town of New-Haven the last year, was 103. The population at the last census was 8,326.

The number of deaths in Portland, (Me.) the last year, exclusive of those who died in the Alms House, was 159, of whom 100 were adults. Population at the last census 8,581.

A Bethel Union has been formed in Portland, and the Bethel Union in New York has made this new Society a donation of a Bethel Flag.

An Auxiliary Society for meliorating the condition of the Jews has been formed in Providence, Rhode Island.

The sum of \$4020,69 has been given in Maine, for the establishment of a Professorship in Maine Charity School.

STATISTICS.

From Mr. Ingersoll’s Philosophical Discourse.

There are half a million of scholars at the public schools throughout the United States : and more than three thousand students at the colleges which confer degrees.

There are twelve hundred students at the medical schools, five hundred at the theological seminaries, and more than a thousand students of law.

There are about ten thousand physicians, and upwards of six thousand lawyers.

There are about nine thousand places of worship, and about five thousand clergymen.

About four thousand and four hundred patents have been taken out for new and useful inventions, discoveries and improvements in the arts.

Between two and three millions of dollars worth of books are annually published in the United States.

A thousand newspapers are published. There are more than one hundred steam

boats, comprising more than fourteen thousand tons navigating the Mississippi.

The vessels of the United States, by sea perform their voyages on an average, in one third less time than the English.

There are five thousand post offices, and eighty thousand miles of post roads, and twelve thousand miles of turnpike roads.

There are three thousand legislators. There are two hundred printed volumes of Law Reports.

From the London Sailors' Magazine.

JACK IS BECOME QUITE STEADY.

Sir,—As a humble individual deeply interested in the best welfare of our brave seamen, I cannot but rejoice with many of my former associates at the pleasing aspect of the times we live in; which, as it regards the maritime world, affords such ample encouragement to yourself and others engaged in solicitous attention to this long neglected part of our Lord's vineyard.

Every thing around us in the present day seems to conspire in urging those who have tasted that the Lord is gracious to redoubled efforts in the cause of their Divine Master, and where does so interesting a field display itself for Christian exertion as among seamen?

Long have they been as proverbial for serious and marked decorum to the outward observance of Sabbath ordinances when presented to them even in the most common and least attractive form, as remarkable for habits of the grossest depravity; and I would appeal to any minister who has occasionally addressed a congregation of seamen, whether he has not experienced a more than ordinary degree of silence and reverence of deportment. Were proofs wanting, we have the testimony of our former enemies. Madame de Stael in one of her publications particularly introduces the devout observances of the Sabbath, at which she attended on board a British man of war at Naples; and at the same port in latter years, during a temporary cessation of hostilities, several Catholics of distinction requested permission to be present during the performance of divine service on board a ship of the line where I was embarked, and expressed their approbation and astonishment at the marked solemnity of the scene. With this external propriety of demeanor, what might we not hope, were the gospel more generally presented to their view!

All this however by the way, we have for our encouragement a more sure word of

prophecy, whereunto we shall do well to take heed. The eternal promise of Jehovah is not limited, but extends to the utmost boundary of this habitable globe, comprehending the whole family of man. Acts ii. 21—"It shall come to pass, that whosoever shall call on the name of the Lord shall be saved."

Let but the appointed means be diligently used, and seamen will not only rise up as living witnesses to the faithfulness of God's holy word, but in many instances (through the operation of divine grace) the peculiar energies of their character being concentrated into a focus, the Scripture shall be literally verified which says, "many that are last shall be first." Already, as it regards seamen, we see the fields beginning to whiten for the harvest; a considerable spirit of enquiry is excited; and here a pilgrim is seen winding his way towards the heavenly Jerusalem. I was much gratified, a few days ago, by a simple circumstance which may be mentioned in corroboration of this fact. Two seamen, who had served in the same ship with me during the war, called to obtain a certificate, in order to procure some prize-money due to them; one an old quarter-master pensioned for length of service; the other an able seaman; after satisfying their wishes, the elder on taking leave, said somewhat emphatically, "Well, captain, I wish you every happiness in this life, and in the world to come life everlasting." This language coming from a seaman at once arrested my attention, and I was about to reply, when the other remarked in a careless manner, "Ay, Sir, Jack W—— is become quite steady since we sailed together." I then, after remarking that I also had become steady, embraced the opportunity of declaring what God, in the riches of his love through Christ Jesus, had done for my soul. The poor old quarter-master shed tears abundantly, whilst in turn he blessed and praised the Lord in broken utterances, for having led him (through the instrumentality of some faithful men where he resided) to a knowledge of his Saviour. His bible he declared was his treasure, and the only cause of bitterness arose from an ungodly son; who could not be persuaded to follow in the ways of his father, but for whom he continued to pray without ceasing.

Amongst other cheering communications of the efficacy of religious instruction upon the minds of seamen, I have very lately seen the pleasing testimony of a faithful chaplain on board of one of his majesty's ships, where in writing to a friend, he

announces (among other particulars) the formation of a Missionary Society having one hundred subscribers.—Surely we may exclaim with greater propriety than our Christian poet,

“God moves in a mysterious way,
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm.”

When we consider that among the first and most zealous followers of our Lord were the fishermen of Galilee and devout centurions, we have abundant encouragement to press forward, and improbable as it may now appear, I hail with joyful anticipation the day when our officers and seamen shall be more eager in the dissemination of the scriptures of truth, and other works of faith, than ever they have been instrumental in bringing a reproach upon Christianity by the contaminating influence of their corrupt example.—That this day may be hastened by the copious effusion of the Holy Spirit upon those who man our fleets and armies, is the sincere prayer of

A CAPTAIN IN THE ROYAL NAVY.
London, July 15, 1823.

From Jowett's Christian Researches.

THE PRESS ON THE SOURCES OF THE MEDITERANEAN.

In Greece, the operations of the press have been very limited; the Patriarchal press at Constantinople having been the chief source of domestic supply, and that principally for the use of the church. The Greeks have indeed availed themselves of foreign presses, for the promotion of general knowledge. They have translated, with this view, into modern Greek, some of the principal European Authors. The best poets, and philosophers, and historians of England, France, Italy, as Milton, Thomson, Tasso, Locke, Fenelon, Beccaria, Rollin, Goldsmith, with Dramas innumerable, are to be had, printed chiefly at Vienna or Venice. The celebrated Koray, a native Greek, who has for a long period lived at Paris, has published also, in succession, the ancient classical authors, accompanied with prefaces and notes, in Modern Greek, of considerable value. It should be added, that the same spirit, which has so eagerly caught at the wide compass of our western Literature, has not been wholly inattentive to the translation of some of our theological works. It has been already stated, that Vienna supplies Greece with three newspapers, in the vernacular tongue. As knowledge increases, the Greeks will doubtless establish presses in various parts, among themselves.

Of all the eastern Christians, the Armenians appear to have made, in proportion to their number and means, the most assiduous use of the press. The quantity of books which have been translated into Armenian, and otherwise prepared for students in that language is very considerable. Not only does no prohibition exist in that church against the unlimited reading of the Scriptures, but every Armenian is under obligation to make himself acquainted with the Sacred Volume, as soon as he is able to read, and can obtain a copy: two editions of the entire Bible, and one of the New Testament, have, in consequence, issued from their presses. In works of this nature, the Armenian College of St. Lazaro, established at Venice, is actively engaged; and from its presses, chiefly, the Armenian books are issued.

On the Asiatic and African shores of these seas the use of the press is little known. It is confined, indeed, on the three continents, to Christians; Mahomedans nowhere, as yet, availing themselves of this powerful disseminator of knowledge; they have, in fact, a strong prejudice against printed books, which retards not a little, the circulation of the Scriptures and other books among them.

From the Missionary Herald.

JOURNEY OF THE CORRESPONDING SECRETARY.

It has, for several months, been the determination of the Prudential Committee to send one of their number, if practicable, to visit the missionary stations in the Indian country, during the present winter and the ensuing spring. They have supposed, that experience indicates some change to be expedient, in the present mode of conducting these missions; and that, as one improvement, it will be best to reduce the larger establishments, and multiply the smaller ones. To execute this design, and to confer with the missionaries and the natives on various subjects relating to the success of missions, the Committee have deputed the Corresponding Secretary. On the 11th ult. he commenced a journey to discharge this important agency, which will probably occupy at least six months. In the course of his journey, he will endeavour to promote the interests of the Board, especially in the principal cities in the United States.

Communications designed for the Prudential Committee, should be directed as heretofore.

POETRY.

The following lines on the death of *Catharine Brown*, were written by a Lady in Massachusetts and were originally published in a paper in that State.

CATHARINE'S GRAVE.

Ah, Cherokee! where is the daughter of Brown?
She is resting beneath the tall tree,
But her spirit, so spotless, has silently flown,
Far away to Gahtatichi.*

Death mark'd her his prey in the blossom of youth,
From his grasp no kind angel could save;
And innocence, meekness, religion and truth,
All slumber in Catharine's grave.

The "heralds of grace" drop affectionate tears,
The maids of the forest all mourn,
E'en the heart of the warrior is sad when he hears,
That the flower of the valley is gone.

Thou foet of the Indians who love the true God,
Who has come from the Arkansaw wave,
To stain thy sharp arrow in Cherokee blood,
Step softly o'er Catharine's grave.

Ah, who is this youth, in whose bosom the fire
Of charity rises so high;
Who ardently pants in the land of his sire,
To labour for Jesus and die?

This youth is the brother belov'd of the maid
Who sleeps in the dark "narrow cave,"
He hastes to the wood, where in childhood he
play'd,
To preach beside Catharine's grave.

Ye daughters who dwell in the pleasant green
shade,
Whom Catharine tenderly lov'd,
She bade you repent—for your pardon she pray'd,
And wept when she saw you unmov'd.

No more will she point you to Calvary's scenes,
Or tell you that Jesus will save;
Come chant your soft dirges in sorrowful strains,
As ye stand around Catharine's grave.

Though cold be her pillow, and dark her abode,
As the shades which at eventide play,
Invisible spirits encircle the sod,
And watch her slow mouldering clay.

How great is the joy of that heavenly choir,
On each silent and beautiful eve,
When to Jesus's praise they wake the sweet lyre,
As they bend over Catharine's grave.

Their notes softly sound through the silence of
night,

"Dear Saviour! all praise shall be thine,
Ere long in bright glory, the gospel's pure light
On each Cherokee dwelling will shine.

* The Cherokee name of the true God.

† The Osages.

And when at the voice of Gahtatichi,
The dead their lone mansions shall leave,
A form, wrapp'd in garments of light, we shall see
Arising from Catharine's grave."

CYNTHIA.

FEMALE EDUCATION SOCIETY.

A bundle containing 7 shirts and 2 cravats, appraised at \$13.25, was received in November by the Female Education Society, New Haven from the Ladies of Litchfield; but by mistake omitted in the last week's statement in the *Intelligencer*.

SOCKS FOR SAILORS.

To the Editor of the *Christian Herald and Seaman's Magazine*.

SIR.—I think the cause of seamen and the cause of Christ may be promoted by publishing the following extract of a letter from a Lady in Connecticut. I hope many daughters of Zion will follow so good an example, and thus be the means of bringing wandering sailors home to God.

JOHN TRUAIR.

TO MR. TRUAIR,

Rev. and Dear Sir—Since your Society did not disdain a "bag of mustard seed,"* by one who had nothing else to offer, some other daughters of the land have been encouraged to cast their mite into this Treasury of the Lord. They have seen that you not only receive *little things*, but make them the occasion of *greater good*; and though they give *but a mite*, they are willing to hope that others may thereby be excited to aid the same cause, according as God hath prospered them.

The little offering (consisting of twelve pair of Socks, and a balance of 50 cts.) herewith transmitted to your care, is made by a few ladies of my father's congregation, who have it in prospect another year, to increase the amount. The avails you are requested to appropriate to the Sailor's cause, in which they are becoming much interested. Still, however, they want enlightening; and I presume to beg for something, from under your hand, which shall increase their zeal, and call forth all the energies of their souls, on behalf of this most interesting population. Pray send them *any thing* which you may think calculated to produce such results.

I cannot feel my importunity to be out of place, since it is spent on the *one* subject, which, with you, is paramount to every other, viz. the salvation of Seamen.

* A donation of a small bag of mustard seed, presented by an old lady in Vermont, which produced the sum of \$31 06 to the Treasury of the Society.

If we think to secure ourselves by prayer only without watchfulness, we are slothful and tempt God. If by watchfulness, without prayer, we are proud and tempt God; and either way we forfeit His protection.

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